M 2065

Saturday, October 16, 1971
Lunch/Barn
Music/Westtown

Sunday, October 17, 1971
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SATURDAY LUNCH

MR. NYLAND: I would like to say a few things that may not be immediately related to Work, but I have an idea that the lunches are very good times to straighten out a few things in some detail. I don't want you to think that I'm not interested in detail. I li--I leave as much as I can to the responsibility of different people, and many times I have to judge by a result; and if the result if not really right, in my opinion, I want to know how it happened that it came about. And so there are a few things, of course, that then every once in a while I hear, and I believe it is time that we talk about two things in particular - and of course there will be many more because I will make that kind of a habit, for the month of October, to try to straighten out such detail in a very clarifying way so that there is no further mistake about knowing what I think or what is

my opinion.

To some extent you can say that it doesn't matter what my opinion is, because you have a perfect right to disagree. At the same time, the Barn as a unit happens to be the way it is now, and you have to understand that what we try to do with the Barn is in accordance with certain principles. And regardless now if you understand the principles or not, when you're here I wish you to adhere to the principles as I try to promulgate for you. One is the Nursery and the other is payments.

Let me take payments first. Payments per month are a gift - to me - to be handled by me, in the best way I can see and I believe in, for the benefit of everything that has to be done at the Barn regarding activity - any activity - and regarding the maintenance of Work and the possibility of constantly talking about Work - Work itself sometimes explained theoretically and sometimes in a practical application in one's daily life. That's the responsibility I take, because I have no desire for any accumulation of any kind of money, or even to derive from it a certain vanity, or that I'm happy for this and that because it is in the direction of my own self-glorification. I just happen to be here and I would like to have certain things take place in a certain way which I believe is most beneficial, and will help you to understand for yourself what, in my opinion, you should do. I hold up in front of you a certain ideal, and by talking about it every once in a while, and perhaps going into detail, you may be understanding--your understanding may increase; your growth also will have a chance actually to grow. And if that understanding then is reached on the right kind of a basis of a principle, it may be of use to you in your life itself.

Many times I feel that this kind of an education - if you want to

call it that way - has very little to do with Work; and Work could be explained without having to touch on your daily life, and leaving it entirely to you to see what arrangement you should make. But at the same time, I know well enough that if one is in earnest about the wish to Work on oneself, one has to have a certain foundation of unconsciousness, in which energy, as being spent usually in daily life and in our so-called sleep, is many times wasted. And that what you perhaps have not been able to accumulate, or that sometimes you may not have been able to understand what education should have been in your youth, and that you were perhaps affected by conditions which you could not handle, and that there was not enough background so that then, on your own, you could find a way out - that is why I emphasize relationships: First, let's say, a relationship of yourself towards Work; but then a relationship which is extended with people and among people; and in the third place, a relationship towards a responsibility which you undertake, having in mind then the possibility of the maintenance of that what is needed for a Barn and the activities here.

Now let me be quite clear. I have separated already a few times the question of a monthly payment from any kind of activity, so that what we call '9%' is parallel to your - what I call an obligation. And you make it extremely difficult for Rhoda to really attend to that. And of course it is necessary to see who pays or who doesn't, because why should there certain purple--certain people be who pay, and others who don't and just happen to profit - if it is profit they are after; that they are not honest enough to be able to distinguish between those who are honest to pay and those who are - I would not say slightly dishonest but - let's use the word - a little bit too superficial to think about it as an

obligation. If you realize now, and I will cite a few figures, that of the different people who are supposed to pay - and I do not make an exception then only in certain instances where there is such tremendous devotion already, to Work, existing, where people have not time even to make a little extra effort, that then of course there are such people who need not worry too much about that; although for their own conscience I know how they feel and what they think.

At the time of Gurdjieff, it was not a question for us, that he insisted. It was a question that he made for us, to have a question within ourselves. And it was then: how much is your Conscience worth? And what should you do when there are a few simple rules?

Of the different people who have not paid as yet, in this month, it is close to a hundred - you won't believe me. I think it is ridiculous to say the least. And it is something that will be straightened out. It is this month of concentrated effort. And I wish very much that I should not have to talk about it. And I would like you to understand that I don't want it to be made more difficult for Rhoda to go around and beg you. A monthly contribution is a gift by which you express your joy to be able to be here! Try to understand these things; they have to do with your conscience. It's not up to me, or us, or anyone, to remind you. You should by this time know - I've said it thousands of times. If you cannot, for some reason or other, can't you be polite and say, "I'm sorry, I have had a difficult time. I had a high dentist bill. My car broke down. I have no money. I can accumulate it and please, maybe I can pay it later. Maybe I can be entitled this month to live at the expense of others who do pay." Something of that kind, I think, is required of your conscience.

There is another point, I said, about the Nursery. If I address now fathers and mothers and the accumulation of children we have, I would like to remind you that we started a Nursery as a nursery. That means for the little babies, who have to have attention when sometimes either father or mother cannot and should not baby-sit, that among the mothers, particularly, it could be arranged to take care of ten children by - let's say - two mothers, so that the other eight would have time to come to a meeting or perhaps do some work in connection with the Barn. Now we've gone away from that a little bit, simply because of an avalanche of older children; and the Nursery is not for older children. I said that a month ago. At that time I established an age limit of seven - simply I associated six or seven with what I know of school, when usually little children do go to school, not particularly thinking about kindergarten - but apparently it is not sufficiently understood what was the meaning. And therefore I will now say that those who are of school age are not Nursery children anymore.

Now there is a division between those we are wi--willing to take care of, and although I have mentioned every once in a while the possibility of a school of some kind - <u>of some kind</u> - not just like any kind of a school, but having in mind that it could be useful to the older children to learn, particularly some kind of a craft. And I've said yes, but not yet. I've connected with the facilities we have, which we don't. And I've projected it, to some extent, with a development up the hill, where the Village would be; and as soon as it would be possible to organize for that, that naturally we would consider it. I assure you, at the present time it is not under consideration.

At the present time, and I've said it before, the responsibility of

children who are of school age, and cannot belong to the Nursery, is a question for the fathers and mothers. It is not a question for the Barn. And I let--let it be very clearly understood: the Barn is not taking a responsibility for solving that question. That question is to be solved by the family. How often have I talked about the family and family life? That's where children belong; that's where they are taught; that's where they get the principles of Work because of the attitude and behavior of their father and mother. Don't--don't think for a moment that when you happen to come here that you are entitled to anything else. You have your children as your responsibility, and of course I wish you to take it. And we can talk about education every once in a while, of how fathers and mothers should behave in front of children so as to educate them in the right way - spiritually, also by example, or by giving them the time of their life; that is, the time that is needed for the education of a child comes out of the life of the father and the mother, when they wish a family. And the crux of the matter is that I believe that the family, as yet, does not sufficiently exist.

How much difficulty have we had already between the various mothers when it came to just ordinary questions of a nursery? And now you think that you already can apply this kind of bla-bla-bla nonsense talk about education of children when they get a little older. Look at yourself first. See what you can do as mothers to take care of your infant children - there are probably about twenty or so - we can take care of that. We have taken care of trying to get the Nursery in good shape. We will do more when it is necessary. It surely, I know, is not perfect at all, but it's mostly because you try to ride two or three or four horses at the same time. I want to stop that. I don't want it. I want concen-

tration on Nursery, and nursery playthings if you wish, and attention and division of that kind of labor; and in gratitude so that it relieves some of the mothers or fathers to be able to attend to their work here.

This Barn is for grown-up people; the children never will take over. They have a little bit of a place, somewhere - in the family in the first place; for taking some walks under the management of some kind of a boy scout master - it would be wonderful. But it is not Work, and it does not belong here at the present time, until we have sufficient organization for being able to do it right; and we are not as yet at that place. Again I say, don't think for a moment that you are entitled to that kind of a help from the Barn, because you won't get it.

I understand that something was arranged by some people for tomorrow or what - on Sunday - to do something with the older children, or whatever it is; I have no information of such detail. I assure you it will not take place. I'm against it and you may as well make your plans some other way. If you want to talk about possibilities of that kind for your family, or for a few fathers and mothers to get together to take care of a few older children and entertain them and do whatever you wish with it - if you want to talk about that, I'll be glad to listen. But there is no activity of that kind for older children - this time I say children who are of school age - where the Barn or I myself will wish to take any responsibility.

Concentrate first, all you mothers, on the Nursery as it was originally conceived. Then it can be of some help. Then we don't have the quarrels, and we don't have the endless meetings of talk and talk. What use is it? Just attend to your business at the Nursery - every person having a responsibility in time, and then adjust the kind of work that is necessary

in order to take care of the little children. That you can do, without quarrel, and without being selfish. And keep in mind that the Nursery is for the purpose to offer opportunity for you to Work - not just to dump the little child there because you would like to do something else. That belongs to your ordinary unconscious life, and for me it is selfishness galore. We don't want it.

What do we teach - or try? To become a grown-up, to know what is needed for oneself, to try to find out what one is with one's tendencies and all the different attributes of your character. To find out by means--by means of having a nursery, what your attitude really is, and to see if you can cope with it. And perhaps, maybe, if you are a little bit more humble, and a little bit more attentive, and a little bit more looking within yourself as to the motivations, that maybe you can keep quiet, and maybe you can sit in silence and listen - and I hope that at such a time you can listen to that what is your Conscience and could talk if you allow it.

Such tremendous amount you still have to learn regarding little children, even in the Nursery, simply because you don't understand as yet the meaning of your own life. And you don't understand the reasons for having a Barn; and you don't know why there are some people who really - feeling that responsibility - work their head off in order to keep body and Soul together. I've said it before - they keep, with their bodies being active, the Soul of the Barn, trying to create, by means of their work, physically, and their proper attitude towards it, with an emotion which goes deeper than the surface, and an intellect that tries to arrange different activities in accordance with whatever they think and believe in for the good of those who come. Such are the people who help to build the Barn Soul. And all those who come can profit, if your attitude is

open enough to understand that; if you can see that for a long time you have to fight against your selfish desires; that you have to see, in cooperation with others, how often you spoil it, how often you are inattentive, how often you are selfish - only thinking about what is ru-- good for you, or you hope is good for you. And in the end, if you live long enough, you will find out that all your selfish desires are binding you more and more to this Earth, and that it is necessary, if you wish to become free, to start at home.

At home is the family; at home is you in a very simple way, behaving like a man and a woman, in relationship to each other, understanding what is that relationship as a child then becoming, between the two, a neutralizing force. So the child reminds you of the positivity and the negativity - sometimes of positive and passive, or active and passivity - that you come to the realization that a child has a meaning for you, and is given to you by the grace of God so that you can understand a little bit more about your own life, and perhaps the reasons why it happened to be that there was a child in your family.

Take care of them - in that way - and don't count on the Barn to take--to be used as a substitute for your own necessary endeavor to realize what is for you important, and for your children, and to create, if you can, at least a semblance of a family; and that gradually, if you can understand that also, that the Barn can teach you how to become a good father and a good mother. And that then the relationship between the two, naturally, produce a child.

You see, these little meetings now at lunch, they have a different kind of a value. They will remind you of Work, but it is a practical

application of yourself and your personality, and all the traits of your character which will come to the foreground every once in a while, and as I have said many times, against which you have to fight if you want to grow up and to free yourself from such forms of behavior.

I hope you have a good afternoon. I hope that, at times, you can become pensive. You remember the statue of Rodin - Le Penseur - sitting, your elbow on your knee, your head in your hand, thinking. Try to think; and try to think with the inclusion of all possibilities of yourself, known to you or not known to you, but trying to remember the totality of your personality as it is in reality. The more you see of yourself in different facets of your life, the more complete your self-knowledge, and more and more you will have ability to deal with it in any number of different conditions of your life.

I hope you will have a good afternoon. We drink to Gurdjieff - not to anything else - just Gurdjieff.

MUSIC

MR. NYLAND: And now we should talk about Work - there were enough fulminations today. We talk about Work attempts. I would like to talk about negativity. I would like to explain a few things.

Listening to tapes I get different impressions. I hear them, I hear answers, I hear attempts. Of course there are some descriptions of good attempts; several are still not right, but all of that doesn't matter so much. There is seriousness is many attempts, a willingness really to

find out. The Thursday group gets to be the kind of a group it should be: openness among the people who come, talk about Work or attempts they make, exchange of ideas of what is meant by one thing or another, and persisting in trying to find an answer. It may not be always finding the answer, but the attempt is already right.

When you formulate a question, fifty percent of the answer is already in your good formulation, because it makes you think. And this question of consideration of what it is actually that bothers one, what gives me, in my life, perspective - you see, that is still to be augmented. I find it in the answers of different people; I do not see depth in their answers. I call it perspective - it is the way one Works, and then thinks, and then Works, and then realizes, and then Works; and then tries to fight for clarity, and tries to link it up with what you already know and put it in its proper place in relation to that what you know. I do not find, as yet, in those who wish to answer, enough self-study. Let me warn you about that.

When you wish to answer, it is right; but you have to Work much harder than the person who asks the question. You cannot assume that you know, because when you're honest, you know it, that you don't know. I would advise many people who speak to listen to their answers - unprejudicedly - like I always listen to what I've said - critically, very critically: Did I say certain things in the right way? Was the tone that I used correctly? Was it a good choice of words? Did I link it up enough with an example? Did I give - I call that perspective - depth to what was said? And did I say something about such perspectives? I don't hear it from you yet.

It is a long road, I know that. And it is also -- you have to

deepen your insight. When you answer questions, you Work the hardest. When you're not at a meeting, you look up things in ALL AND EVERYTHING to get the right perspective of that what Gurdjieff has said, and what is there to be read over and over again, and digested by you, so that if necessary, you can make references to it and relate to it. You don't read enough of that kind; you don't listen enough; you don't, as yet, utilize meetings. We have talked about any number of subjects in detail - you don't make reference to it. This is an objection I have.

If I study chemistry, I make constantly, in the study, reference to what certain scientific man have achieved. I talk about Faraday and Gay-Lussac and Lorentz and Ostwald - people of that kind. When I study botany, I make references to Wentz, to Hugo De Vries. When I study electronics and electric--electricity as used in m--in--in--applied to solutions, I mention names like Arrhenius. When I study philosophy, I make references to Kant, to Fichte, to Plato, to different people who have lived before me, and have tried already at--at their age, at their time, in that particular period to define things. When one studies Gurdjieff, you make quotations, if necessary, of other people. You do not know; and many times what you do say is a little repetitious; and it's not your own - it goes under your name when you say it, but it's obvious it is not your own.

Why not quote Gurdjieff? Why not make a reference to Ouspensky, if you know it and if it is right? Why don't you show that you have knowledge of such things - because you teach; you have to create, as it were, of confidence. It is not expected of you, then only after many, many years, that you really can swim in the philosophy of Gurdjieff or even make references to esoteric knowledge. And even at that, one doesn't know

very much about the different kinds of esoteric knowledge, unless you have really spent more time and more digested the material. But you are poor in references to other people who have lived before you and already did know, here and there, a little bit of something. Why don't you quote Orage, of what you know of him, of what he has said, or whatever you have been able to uncover? Why don't you find out what it is that exists besides the Psychological Exercises?

This will give you a depth for a meeting. The level of the meeting on Thursday I like; as I said, it has a quality, a seriousness, but it is not all I expect. I expect much and much more. You're on the right road, I hope. It is finally getting to be a group of a communication of Work, of certain things that really are of concern to you and you want to talk about. Even if you are a little wrong, even if you stammer, even if you do not touch what I call exact language, simply because you don't know it enough, it is right that you stop at a certain time and then not continue. You don't derive more exactness by the repetition of what you already have said. You can give depth to what you want to say by changing your voice or your attitude.

Let me say this about Work. What is it that still bothers you? When I say I have a wish, of course there is a motivation. I would not have a wish for Work unless there is a motivation. Nothing in me, as I am, compels me to have a wish when I'm satisfied. I do have wishes when I'm dissatisfied, and they form the motivation for me; and sometimes they are linked up with a superficial world. I've said many times, if I have a headache I don't want to use Work to cure it or to try to cure it. But I'm--when I'm disturbed, when I know that the state in which I am is not really right and it could be better because I've had experiences of that kind, I have a wish to change it - of course I wish to change it;

that is my motivation. But that is only a wish. That in itself is a beginning of Work, but not really Work itself.

A wish has to be followed by an attempt to introduce Objectivity. The wish indicates a desire on my part; it does not mean anything at all of what is needed for Work. So when I now, as it were, let the wish be followed by an attempt of the introduction of something different - in which I will believe because my ordinary life apparently does not give it. And I've tried it many times in different directions and have not found anything that reading or thinking or talking could give me. And all the philosophies in the world, even to the extent that I'm familiar with them, have not as yet given me something to eat, that I can do in my life, and that I now say I wish to apply.

What is this application? After the wish, something takes place in me to create. I want now something of a different nature to be with me, because if it could be there that could help me, if it would function. So my wish has to be followed by another wish for creation. Or it is connected with my original wish, since that is based on the motivation; and the motivation is an indication either of a questioning attitude within myself, or a dissatisfaction with my present state. Or sometimes the wish can be based on the realization of a bondage and then the wish is for freedom. But I must follow it with the introduction of something else - this I call an effort. This I call the beginning of my Work in accordance with an understanding of what is meant by the process of Observation.

It is a whole process, it is a beginning and a little step and a little step, until there are three requirements fulfilled; and I do that by constantly trying to keep my wish. At the same time, with my wish,

based on the motivation, my mind keeps on hoping for the wish and realizing that the wish was based on something; but then there is the sustaining effort of the wish, which does not touch my wish for creation. The difficulty is always that I let it flow over, or I do not understand the distinction; and then when I even make the attempt for an Objective faculty to be created, and I call that the little 'I' of myself to be created, which - let me explain it again - does not exist, any other statement to the contrary; it does not exist, it has to be made.

What does exist is my life. My life in its essential form or being is in character and principle similar to the life that I wish my 'I' to be endowed with. When I talk now about 'I', I want to dot that 'I' so that it is clearly understood that, before I have a wish based on a motivation, there is no 'I' whatsoever. Even an experience of Objectivity in daily life does not last longer than a flash of a moment, and then it is gone. The little 'I' will not continue (to) exist unless there is the constant wish - unconscious - wanting to get out of the trap in which I find myself, which my ordinary life and unconscious existence of course represents, and where my mind has a right to think about Work. And basing this wish for thinking about Work of the--on the condition in which I am, I don't make my wish impure. I make it impure if, at the same time when I make the attempt for Awareness as coming from the little 'I', when that attempt gets mixed up with my unconscious state - but that I cannot help; I don't do it intentionally. I purify my wish, for wanting to Work, as much as I can and as much as will be allowed for me at that time. But my attitude is quite different when I wish Objectivity. I wish to Work - it comes from my subjectivity. I wish Objectivity and I hope to create it by a certain special kind of an effort, which I have to learn - I do

not know how really to be aware, or how even to create little 'I', or when it is there or is going to be there and perhaps starts to function as if it is there - (so) that then this little 'I' starts to grow up and develops.

So there is, in the beginning, a mixture - but it is not impurity. It is dependent on the state in which I am, when I do my best and my best is not good enough yet. And I cannot help that and I don't accuse myself. My intention is pure; my wish to create is pure. In the wish to create and in the creation, if I can, I use a certain kind of energy which I prepare for the creation of little 'I'. And when I prepare that, that energy may not last very long because there is not enough, and I keep on having a wish and then following it by the creation. And again and again and again I make such efforts, until my unconscious existence is tired out and has no more desire. Even if I realize I should have it, I haven't got it; and then I stop.

So get rid of this idea that the wish is impure. Your ordinary mind will continue. Try to make it continue in the direction of the wish for little 'I' to be created. The process of the creation of little 'I' is without defining what it ought to do; that is, what the results should be. It is only a wish that it could exist. I don't say, when it exists, "Please cure my headache." I seek the Kingdom of Heaven in the creation of the little 'I', and I bring it down to Earth so that it becomes for me excessive--accessible, and it is within my reach; and then almost, I would say, I can with reverence talk to it, and since I have created it, this little 'I' will listen. (All right, Bill.) (Turning of cassette)

The wish for Work comes from within oneself. The wish itself is formed in one because of many conditions of life in which one runs up against the wall, or where one has suffered, or where apparently there is

no solution, or where apparently there is no answer to a prayer. And in the last instant, when everything seems to drop away, I cry out in the wish for help. And then that help can be given, when I know something about Work and I have had interest in it. And when this wish, being followed by the attempt to create little 'I', little 'I' is then created to the best of my knowledge, which is still subjective. And I wish to put it in a form so as to make it a little bit more palatable, like when I think about God or I feel His Presence, that I create a form in which that God-unity can appear - knowing well enough with my mind it is absurd. But I do it in order to establish a nearness. I want something to be with me. I don't want it to be in a book. I don't want it to be in a church. I don't want it to be in special conditions. I don't want it really to be when I am in a special kind of a condition of prayer. I want it to be with me in my life as it is and as I have to live it. And the wish then, for wanting to create such an Entity, comes from my own life.

My own life, in essence--in essential, essential quality, is what is called a Magnetic Center. That exists. That came from father and mother; it came from a long line of ancestry. It came, most likely, by a natural way. It might also have come as an introduction at the time of conception, when certain circumstances were conducive for that purpose; or when, perhaps, a certain person could be born in order to finish up what had been left unfinished. Whichever way it is, it has a non-Earthly quality and is called Life within one.

It's important to understand that that is the cause of my wish. I cannot do anything with that wish because already, from the first moment, it becomes covered, and as Gurdjieff would say, written on; and education does the rest; and I, with my particular associations, kills it. It

pushes it to the background, which is the same as killing it, because it's not accessible to me. And only very special occasions when a shock brings it out, and I realize my existence as it is - almost, let's say, at the moment of dying that I have that kind of realization that Life exists. Perhaps then the knock on the door is loud enough to make me come to my senses. But otherwise I do not think very much about my own Magnetic Center. But I've explained several times that it does cry when a person develops his Conscience. That is why I emphasize the necessity of developing such a Conscience. Be -- Together with the Conscience you will learn how to listen. In the beginning you don't, you just let it talk; after a little while you don't hear it. It can even cry "Wolf", and you will not be fooled, you say, so you don't pay attention. When it is strong enough to be heard, when you are quiet enough to let it be heard, it tells you, "Please let me out."

This is really the cry of a baby when it comes on--on this Earth, in this life. If one could understand the cry, it is a little rebellious. "Should I go through this? Should I, with my Life, be put in this form?" The rebellion is, "I don't want it." And the cry is, "Let me out again." But it cannot be done. And so a little child does grow up. Very soon it loses the wish for that kind of a Life to be free and it starts to accept, I say, fairly soon, the conditions in which it happened to live. And there's very little you can do about that, unless you know what might be right. And not knowing what is right for oneself, one knows even less about what is right for a child. It's a question of one's feeling and intuition; it is not formulation.

In any event, Life as such, in one's Magnetic Center, existing and wishing to be set free, needs then an Entity into which it could go;

that is, it can again and again be born. Your Magnetic Center goes with you in the formation of Kesdjanian body; it will still be part of your Soul. It will not be free until there is a fusion of Cosmic energy. And in the meantime, I need help to set it free; and this is the prayer to God, to help me for that purpose - not for solving my questions, and not for making better weather, and not for curing my headache, and not for stepping on the tones--the toes of my enemy. I ask simply for His Life, as part of Him, to be the same - to duplicate, as it were, of what has happened to me. I ask for a second birth.

This is what we call a renaissance; that is, the birth of the little 'I' - not in the image of God, because the image is the form, but in accordance with God's principle of Life. Willingly then, to put that in the form of my little 'I' - which I do not know how to define, than only saying that it has certain qualities of being ethereal, being light, being helpful, being able to give facts to me, to look as it were; that is, with the 'eye' of the 'I', to observe me in benevolence. And as it grows up, it acquires different kind of characteristics, all of which will be useful for an Objective life.

When you're clear now about what is meant by Work, you can stop a question; don't discuss too much of it. It is then, "Where is the little 'I'?" Not saying, "I have a wish." How do I know little 'I' can exist? I said it hundreds of times: by giving me knowledge, by establishing a relationship between that little 'I' and myself, by making it apparent to me that little 'I' can exist and could grow and then give me more and more data of Objectivity. Or, let's call it, the way that my impressions, which are now subjective, could become, through a Conscious effort, Objective in value; that is, when 'I', being awake or aware - and during that little period I do not call it a time-length, but an experience of

a Moment - is in existence and is functioning, it will give me information also through my regular sense organs. But since then, in that state, the centers are not connected - mind you, try to understand that - the result of an Objective attempt, or an attempt for Objectivity, the attempt for the creation of little 'I' enables me, in my personality, to separate the centers from each other. To the extent that the little 'I' is more full-grown, to that extent the separation will be clearer. So that in the moment when there is a reali--reality of the existence of little 'I' for that one moment - but so deep that it touches my solar plexus - there is a result, which a result at that moment enables the centers to function independently, and in such a condition, the functioning of the center becomes pure.

It is solely my intellect that functions without interference. It is solely my emotional state, my emotional Entity, my emotional center, my heartbeat that gives me an emotional vibration which is pure and not soiled. It gives my body, for one moment, a freedom - even from my ordinary thought and feeling process. It gives my body a realization of its own existence, independent even of the other organs, but existing with my physical--in a physical sense totally, but in that moment in equilibrium.

Those are the results of a wish to Work followed by the realization of that what is little 'I' then existing or functioning. This is what I aim for; and by that I judge the existence of the little 'I', and I judge how much personality was still mixed with Individuality, how much unconsciousness was still together with the feeble attempt of the introduction of a--Objective value.

Now what does it all lead to, really? The result, in the end, should be for a person to become more solidified, more within himself assured,

more independent on others, not wishing others even to tell because he knows more than they ever can tell him. It is not conceit - conceit is very superficial; it does not engage you enough; it is just skin deep. When I talk about balance, it is within you - the balance is in your heart; it is that what creates the balance between your mind and you body.

Now what happens when this person comes in contact with the outside world? To what extent is he affected? To what extent can that what is on the outside world, affecting him, be reflected? What is needed for him is to become like a mirror: shining towards the outside world, but within his own, it remains his own world. How is he affected? By letting that what takes place in the outside world penetrate, so that he wants to digest it, even superficially. Take now, for instance: One is surrounded by people; one is affected by the atmosphere created by them; one is affected by their state; one is affected by their talk, by their way they think--by the way they think. And I let it come in and I have nothing to counteract it, really, unless there is a solidity within me of definite knowledge about myself, and later, about relations of myself.

I want to warn you now about negativity in statements; negativity in many of you, that you do not understand, as yet, what is meant by Work; or that you have a prejudice; or that you have misinformation on which you base a conclusion; or that you just talk-talk and a little bit too much of gossip; and too much of a little bit of an impression because you don't like things; or that you feel that it ought to be changed because it is you who wants it to be changed - and you don't know a damn thing about things at all, and you create an atmosphere of that kind of a negativity. We have it at the Barn; we have it in the group. It's not that you have to agree with everything we do, but maybe you do not know

everything and maybe it behooves you, every once in a while, to take a back seat and say, "Let me digest it. It doesn't seem to be right to me, but maybe I don't understand it."

How do you now deal with such negative qualities, such forms of behavior? You're exposed to it. They have some influence on you. Sometimes it strikes home, but you're not quite sure. You do not know, many times, how much you are affected and how much comes from you. And most of this has to do with a feeling, because with the mind it would be different if it is said. Usually it is not said, and you receive it with your feeling. As a result of your feeling, your body starts to express it as annoyance. And not knowing how much is really your own or how much comes from the outside world, you start to assume that perhaps it is so, that it is all yours; perhaps even you become negative, because you have nothing to counteract it.

How do I counteract it? By making the emotional impression verbal in my mind. I want to find out what such negativity is in reality - if there is truth in it or not. I face it by asking, and continue to ask, "What is negative for you? What do you mean by saying that? .What do you know? Tell me. If it is so, I want to know." What is the result for yourself? That you face this kind of an outside influence until the emotional state has been given to your mind, and with your mind you can talk. You cannot talk as yet with your feeling. All your feeling does is to affect your body, and it remains that - even your mind can then say that your is in anger, but you do not know what has caused it really.

If you bring it to your mind, and you keep on trying to face that as an issue of negativity around you, you may be able, at that point, to discover what was yours and what was someone else. Now it may be that

that what comes from the outside strikes a corresponding note in you, and then you will realize that maybe you have had such thoughts. But this time you have had an opportunity to find out, really, where it came from, and on what kind of fact it was based, and if it was reasonable or not, or perhaps even completely illogical. This is what I call fighting - to find out what can I build my solidity with. As a result of this, I acquire principles: a certain amount of knowledge which is based on wishing to face what comes from the outside towards me and not going out of its way, but simply, if it comes, I fight until it will bless me. And if it has no blessing power in it, it will be chased away, like chaff, with the wind.

This is the process of how to develop oneself, to be able to become free from so-called influences of the outside world, in which you then can take what is right, and you can throw away what you know already then, by having--wishing to attempt to digest it, what is not right. The result of all this, as a positive influence for the building of your own solidity, is that you feel at home; you feel at ease with yourself; you feel that there is a balance, and you have done justice to that what has influenced you, and then you can leave it alone. It will create - this balance in yourself - a state of health, of well-being, of having met a situation and solved it. And in the third place, it will give you a tremendous desire for gratitude which, at that time, can only be expressed in the wish to Work.

All other ways of expressing it as gratitude would remain completely unconscious, and at the worst even, lip service. It is not a question of thanking the Lord; it's the question of doing what He has told you. And the result of this kind of a state of balance, when it actually is used for oneself, proves to be so filled with energy that it looks as if you,

in that sense then, could move mountains. The gratitude should be on your face, as a result of your Work, as a result of your understanding, as a result of the awareness within you of your solidity.

The little 'I' becomes aware of your solidity - not your unconscious state. It skirmishes around it; it may know that there is something there, without being able to define it. Your little 'I' - to use the expression - pierces your heart and finds your Magnetic Center.

There are many things about these meetings, there are many things in the answers to other people's meetings. What I've said about references to what you already know and have studied, regarding Work - you see, it is not a question of showing how well-read you are - all that of non--is nonsense, it doesn't do anybody any good, because they can read it. But if you'd make references to what other people have said about Work, and using their language as a quotation, it has substance.

What is it you want to find in ALL AND EVERYTHING? Yourself. And when you find it, it's very difficult to tear you out of the pages. And if you do try it, you take a little page with you, filled with quotations. The solidity receives also, from your reading, material to help you to solidify yourself more - more and more, stronger and stronger. It becomes a foundation for your Work. It becomes that kind of solidity that you always can count on it, and for a little while, your Magnetic Center is very happy to have a little more space. Your solidity is still bound within you. It is not the freedom that the little 'I' has, but it will constantly, because its - I don't want to use 'heaviness' - but because of its weightiness - if you understand what--what I mean by that - that is the term used in pondering: the weighing of a sentence, or a sentence

which has weight means it has meaning.

Solidity has a deep meaning and is not only 'meaning-full', but it is active in wanting to give you information of how to Work. And by bringing the attempt for Work, this time, within yourself and to Work from there, it will solve the problem of the application of Work in your daily life. And it will make then your daily life more whole, instead of - like in the beginning - the necessity of separating your attempts, when life is conducive, and ordinary life. It will begin then to be with you in your daily life, and occur - make itself known. And the attempt that then has to be made is not to become forgetful, to follow up whenever you are reminded, because that becomes the obligation of having a solidity.

In ordinary life we call it character, which is--is a character formed because of maturity. It has not the characteristics of that what I call the foundation. For myself, it must be based on realizations which are, for me, as close to absolute as they can be. Character traits in ordinary life are not, as yet, absolute. When I say as close to absoluteness, I don't want to say they are absolute, but they become a working hypothesis. And then when it is helpful for my Working - my Objective Work hypothesis - then there is a chance that when the permanency is reached, it has become axiomatic and is then part of my life totally. And that what I am then is the reortanization of all three centers - not only to full-grownness and to freedom on the part of the physical body, but the possibility, in being full-grown,, to become One in harmony as a result of a full-grown 'I' telling me that God is ready to receive me.

I don't want to go too far in trying to explain a few more things that occur to me, because I must be afraid -- I am afraid that it may be

heavy when I talk a little like this. I don't want to burden you. You must Work to find out more. The capacity of you depends on the openness of your Being. Being is influenced by your attempts which can have a result, and attempts they are honest--which are honest. But I still must beg you to stay within the bonds of explaining Work purely; when you talk about Work to others, that you use such exact language that there is no possibility of misunderstanding and misinterpretation. And that when you do happen to listen to your own answers, when you are quiet by yourself, that you then can be honest enough to say how rotten it was, and how little you really did know, and how you tried to become hypocritical in explaining things you didn't really understand yourself.

That also is Work: to accept oneself as one is and not to hope for the best, that you can fool yourself. There will be a time when fooling is over, when you face the reality of your death. And one Works towards that moment.

To Gurdjieff. If he has any need of any one of us, give it to him. If you wish him well, you can pray for his Soul.

SUNDAY LUNCH

MR. NYLAND: A week or so ago I mentioned the addition of two activities - one, Chardavogne Fix-it, and the other, Chardavogne Service. We're now a little bit further along the way of really attending to it, and if there's any business that you have regarding the fixing, Paul is there to take care of it. Service includes a variety of different things. One of

the most important, perhaps, is the renting of cars, which apparently seems to fill a certain need. You have to be a little generous still, until we can say that the cars are in good running condition. It will take us a little while to get the different cars in order again. They have been quite misused, as some of you know.

But there is one thing I want to mention regarding that. I would like put up in--a tank for gasoline at what we call the little Garage, which, as you know, is at--at--at the--at the place where the Amity Road goes off from Pine Island, back of Dell--Dell's house--Dell's mother's house. I would like a gasoline tank so--with a pump. In an emergency you can get gasoline there; if you prefer to go to a regular station, you can do that. The main purpose is that it is used for the cars we operate here for the Barn. And it is--has to do, naturally, with those cars that are being rented. Before you take a car out, the tank will be filled up. You use whatever you need - and of course you pay for your gasoline if you need more than a full tank; but, in any event, when you bring it back we fill it up again, and then we know how much you have used. That is a certain figure that goes in addition to the rent--the rental. I don't think we'll have any particular difficulties about that, if you're not too much in a hurry. When you deliver the truck, or whatever you loaned--whatever you borrow, to the little Garage, and no one is there - which might happen if you happen to be late - then the keys have to be taken out of it; and we'll make a place where you can drop them, so that no one will steal the car overnight.

In general, I ask you for your cooperation - not only that you can use the trucks, but that you take care of them, and also that you feel responsible for whatever happens to the truck or to the car which you use.

But you also have to keep in mind that it is not so easy to rent cars to different persons for different purposes. And there may be, every once in a while, a little interference, but we can straighten it out if it proves to be useful. I've said before, it is not a money-making scheme. It is quite definitely a service which I think that can be useful to many of us.

I haven't heard anything about the particular desire, perhaps, on the part of some of you, who would like to have a bus transportation service between the Guesthouse and the Barn. If that doesn't exist, I'm not forcing it on you; but if you actually are interested in having that start to operate, you better tell us. We have to divide the work during the day in a certain way, and if it is necessary to do that, to do that for you, if you can use it, of course the requirement is that the bus goes at a certain time and comes back. Now if I don't hear, that kind of a service will not be inaugurated.

The Fix-it will stand on its own feet. You can help if you have actually something that you want to have fixed. And Paul will do his best to see if it can--if it is fixable. He will tell you if it isn't or it is not worthwhile. Don't quibble about these things. If something is being fixed, you take his word for it. Don't come afterwards and say, "Oh, I didn't want to spend that much money," and so forth. Straighten it out before, what you would like to have done, and then we'll stick to it.

For the rest of October I will concentrate on the activities and try to straighten out certain financial arrangements. Mike will help me on that - Mike Near - and I think it is probably necessary that he sits down with you and gets the books in order. And the thing--item that I'm

particularly interested in is Accounts Receivable and Accounts Payable. We have to straighten that out. I don't think I would feel justified in leaving in November, if I--I'm not certain that the different obligations we have to meet have been attended to.

We have to get out of this state of constantly living, hoping that the bill collector won't come the next day. We have to clear the activities from everything that is, at the present time, hampering its further growth. And if we cannot do that, we stop the activity. There is no use spending too much energy and time on trying to make something that is already limping, walk straight. If it isn't in the activity itself and the people responsible for it, there is no particular reason to try to make it work when it cannot be fixed. As far as the activities were concerned, we cannot rely on Paul to fix it. We fix it ourselves when we are interested, as a manager, and take that responsibility. And I will take the time to go over each of the activities to see if they are worthwhile, from their standpoint - that is, if a person is interested - and what is the possible future. Either we can make a go of such activities or it is not worth it.

All of this is, of course, ordinary affair and very close to the ground, but I said yesterday that the lunches can be useful for settling certain detail. At the same time, I don't want to leave just a discussion, for whatever it is, without mentioning Work. There is a very clear picture of what really takes place in your mind when you want to Work. The little 'I' is like a flower you cherish. It's a beautiful flower, not only that you want to plant it, but you want it to grow. The surrounding in which this little plant wants to grow, and become a flower and bear fruit, is grass and weeds. That is your ordinary mind. When you leave it alone,

it'll grow by itself. If you don't attend to the little flower, it will kill it. It is very good to look at the grass as having a certain purpose. For instance, you can stretch out on it and you can fall asleep, and it's very nice that way - you can even dream about flowers.

But we're interested in a flower, and we're interested in making the situation so that the weeds are being kept down, and will not crush what we try to make grow within oneself. Look at your mind as being a field in which there are a great many weeds and beautiful grass, but where, here and there, you would want something to start which is of more use to you. And when it can bear fruit, as a flower, and then having fruit, it can have an effect aesthetically; psychologically, it will increase your desire to live.

I hope you have a good afternoon this Sunday. I would like to mention that today is the birthday of the Land on the West Coast. For them it is a day of celebrating; on that day they got hold of the Land and started to develop it. So I would like to talk to--to drink to the Land and the attempts on the West Coast of the different groups. I hope that they will learn to join much more together and that they will produce solidarity as a group. There are a few dissenters once in a while. When I talked about negativity - there is some. They should grow up and not behave too much like children.

To those people on the West Coast, I hope we can drink.

Good, Bill.

END TAPE

Transcribed: Jessica Haim
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